h° 22

THE ARMIES DEFENCE,

OR,

God guarding the Camp of the SAINTS,

AND THE

BELOVED CITY.

SHEWING,

That All oppreſsions in GOVERNORS, and GOVERNMENT ſhall ceaſe by the *Appearance of God in the SAINTS.*

Whether the appearance of God in the ARMY, with the Saints, be in contrariety or enmity to the good Spirit and minde of GOD.

Not to Rebuke an evil ſpirit in any, but ſoberly to enquire whether God doth not act with higheſt power in the Saints, when they are at loweſt weakneſs.

And whether it be their weakneſs to act in this way of POVVER.

By *WILLIAM ERBERY.*

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THE Armies Defence: OR, *God guarding the Camp of the* Saints, *AND THE* BELOVED CITY.

ZACH. 9. 8

I will encamp about mine House, because of the ARMY, *because of him that passeth by, and because of him that returneth, and no Oppressor shall passe through them any more; for now I have seen with mine eyes.*

THIS is not to defend an Army, or Arm of flesh; but God dwelling in flesh, defending and Saving himself in the Saints from the power of flesh in the world, oppressing his Glorious Appearance in them; the Oppressor shall cease. This in short is the sense and summ of that Scripture, *I will encamp about mine House, &c.* What is the House of God, but God dwelling in the flesh of the Saints, or the Saints filled with all the fulness of God? the fulness of the Godhead dwelling in them bodily, or the Godhead embodyed in their flesh. This house of God, God

Zech. 12. 8.

Ephes. 3. 9.

defends, encamping it about, with himself dwelling in the midst of them, though not yet manifest in All of them through weakness; yet all of them, though in weakest flesh and lowest forms, the Lord of Hosts owns as his Army, in whom he Goes forth defending and saving himself and them from all the powers of flesh without and within, opposing and oppressing his Appearance and Glory in them: so that the Oppressor nor oppression shall appear any more.

This is yet a larger discovery of God in Men, when Men shall come to see God dwelling in them. This Mystery of God I have already manifested in part, but All the Prophets, old and new, even *John* that last, declares the same with the first: for that House of God which the Prophets point at, and plainly tell to be built in the last days, is nothing but the mystery of God when 'tis finished, *Rev.* 10.7. When God shall be manifest fully in flesh, God dwelling with Men, yea, God himself in the midst of them; this is the new *Jerusalem*, the holy City, the Temple, Tabernacle, and House of God; as men may gather clearly, by comparing the scriptures of the Prophets with *John*, *Rev.* 21. 3. *Esay* 60. 14. & 65. 17. *Ezek.* 37.27,28. & 48. 35. For as the whole creation is a clear Image of God, Mankinde a clearer Image then that of the Godhead: but the Saints (that's the Son) are the clearest, the expres image of his substance or Godhead. God in his spirituall being, and blessedness, his grace, goodness, holiness, love, light, wisdom, power, and all appearing most visibly to the world in them, whom the world of Mankinde therefore hates, because they know them not, nor God even the Father dwelling in them, and their flesh full of God: so the whole Creation is called the House of God, yea, his holy Temple, *Psalm* 29. 3. to the end. There the God of Glory in his Majesty and power, thunders marvailously, and roars in the cloud, the Lord being thereupon, or in many waters, *ver.* 3,4. The Lord sitteth also upon the Floods; his glorious voice in every other creature commanding forth his appearance in them: And in his holy Temple (that's the whole Creation) doth every one speak of glory, *vers.* 9. or Every whit of it, uttereth, as the margin reads; that is, every

Rom. 1. 20.
Gen. 1. 26.
Heb. 1. 13.
Character substantiæ ejus, as *Erasmus* reads, for there is no person in the Godhead, but God even the Father in flesh is the person of the Sonn.
1 John 3. 1.
Esay 9. 6.
John 14. 9,10.
Job 37. 4, 5.

every whit of the creature uttereth the glory of God; but Mankind is much more the Houſe of God, and Temple of his glory, the glory of the Godhead dwelling there more manifeſt in voice, majeſty and power; foraſmuch as Man is the Image and glory of God, 1 *Cor.* 11. 7. though God be not yet Manifeſt in all Men, yet in truth, the whole earth, even all fleſh and Mankinde is full of his Glory, full of the Godhead; and one day the earth ſhall be full of the knowledg of the glory of the Lord, as the waters cover the ſea, *Hab.* 2. 14. that as nothing can be ſeen in the ſea but waters, ſo Men ſhall ſee nothing in the world but God. Eſay 6. 3.

But as yet God dwels onely in the Saints, or is manifeſt in their fleſh onely; the Saints in a ſpeciall manner being called the Houſe of God, his holy Temple, and habitation of his Holineſs, the Holy of Holyeſt, wherein all his glory appears, and to whom all his ſecrets are revealed, made known: therefore though God ſhall be ſo revealed to all, that all fleſh ſhall ſee his glory together; yet the Saints ſhall firſt appear in Glory, and Gods appearance be firſt manifeſted in them, they being therefore called, *The firſt fruits of the Creation*, that is, of all mankinde, who are indeed the lump and full crop; and therefore are as holy in God and with God, as the firſt fruits, as the Saints here: For though theſe are holy, elect, and beloved of God in his firſt Appearance; yet when God or Chriſt in us ſhall appear the ſecond time without ſinn to ſalvation, then no ſin, nothing but ſalvation ſhall appear, as we ſhall ſhew another time: And therefore as no Man is holy Now, but God onely, the *Holy, holy, holy*; ſo all men are holy in God, *for the earth is full of his Glory*: As yet indeed, the Saints are called, *Holy men of God*, not in reſpect of God, but in relation to Men, in whom God is not yet manifeſt: ſo the Saints are called the Elect and beloved of God; not but that God loves every man, as the Scriptures ſpeak of the kindneſs and love of God to All Men; but All men having not God manifeſt In them, nor his love made Known to them, are ſaid to be hated, condemned, and damn'd, becauſe that his love, their life and ſalvation is not yet manifeſt to them; ſo they are ſaid to be under wrath, Eph. 2. 21, 22. Zach. 2. 13. Eſay 40. 5. Jam. 1. 18. Rom. 8. 21. Heb. 9. 28. Zeph. 3. 15, 17. Rev. 15 4. Zech. 14. 20. Tit. 3. 4.

under

under the power of death, darkneſſe, and of the Divel, the Divell dwelling in them, working in them; not as if all men were not of God, and God the Father of all, and all men the Offspring of God, God dwelling in them, and they being in God, as living in him, moving and having their very being in God, *Acts* 17.27,28,29. But, theſe being yet left under the power of death, and dark appearing of God, that is, the Divel; God hath choſen a company of men, to whom he will firſt manifeſt all his love, light, life, glory, ſalvation, and himſelf to them, dwelling in them: Theſe are therefore called the Holy, the Elect, and the Houſe of God.

Theſe onely we now ſpeak of, of God dwelling in the Saints. The people *ſay* indeed, *The time is not yet come that the houſe of the Lord ſhould be built*, (*Hagg.* 1.2.) that God ſhould be exalted and ſet up in the Saints: and the Saints themſelves are very unbeleeving alſo and backward to build up any thing ſave ſelf, *v.* 4. But ſearch thoſe Scriptures, and you ſhall ſee God will be ſet up in them, and by them; yea, the glory of the later houſe ſhall be more then that of the firſt, *Hag.*2.9. that is, as the glory of the Goſpel was above that of the Law, ſo the glory of the ſaints in the laſt dayes ſhall be far more excellent and glorious then all the Churches of ſaints at firſt, as we ſhall ſhew another time: For in this houſe (ſaith God) *I will give peace*. What wars did alwayes trouble the ſtate of the legall Church of the Jews? yea, the firſt Churches of Chriſt were full of wranglings and ſtrife among themſelves, with ſufferings from the world: but the ſaints in the laſt times, as they ſhall attain the glorious liberty of the ſons of God, ſo they ſhall be freed from all ſufferings of men, and from their own ſtrugglings in the womb, where now they are; but when God ſhall be brought forth
Iſa. 11.9. in them, and the earth full of the knowledge of God, then no hurt nor deſtroying ſhall be; but as all the adverſaries of *Judah* ſhall be cut off; ſo *Ephraim* ſhall not envie *Judah*, nor
V.13. *Judah* vex *Ephraim*; ſaints in one form ſhall not vex thoſe in
V.14. another, but both ſhall flee upon the ſhoulders of the Philiſtines, towards the Weſt, they ſhall ſpoil them of the Eaſt together, and lay their hand upon Edom and Moab, and the children

children of Ammon ſhall obey them: that is, all the ſaints cloſing in love and peace together in God, ſhall ceaſe their preſent diviſions, and firſt fall to deſtroy the powers of the world oppoſing God in them; and then they ſhall ſave the world, and be the faviours of men: For if judgement hath begun with the houſe of God, and the righteous ſcarcely be ſaved; that is, if righteous men never were ſaved without ſuffering, but muſt firſt die before they live, and ſuffer before reigne: ſurely the world of ungodly men who have hitherto lived merrily, and reigned as Kings, muſt be content to ſuffer and die, not in their perſons, but in their power and glory at leaſt, in that power oppoſing, perſecuting and oppreſſing the appearance of God in the ſaints; they muſt die to that, and have that deſtroyed by the ſaints, or by God in them, that at laſt the ſaints may be their ſaviours, ſave them and their Nation and Kingdom from all their oppreſſors and oppreſſions, as our Prophet and another ſpeaks more plainly; *Saviours ſhall riſe from mount Zion to judge the mount of Eſau, and the kingdom ſhall be the Lords, Obad.* 21. What's *Zion* but the hill where Gods houſe was built, where God dwelt and delighted in, that's the ſaints in truth: from hence faviours ſhall ariſe, and judge the mount of *Eſau*; that is, as the Apoſtle expounds, 1 *Cor.* 6. 2. *The Saints ſhall judge the world*, and *Angels* alſo; for *Eſau*'s Mount is the power of man ſet up, oppreſſing Gods appearings in the ſaints, as *Eſau* perſecuted *Jacob*: and *Eſau*'s Mount is the higheſt power of man in civill or ſpirituall excellency, even Angels; the ſaints ſhall judge Angels, men ſeemingly ſent forth of God, and ſpeaking high things to men; yea, ſaints themſelves flying above their brethren, and beyond their reach, as living alone in their ſtrangeneſſe of ſpirit, making their neſt in the Starres, theſe like *Lucifer* the ſon of the morning, muſt come down, and theſe angels muſt be judged by the loweſt ſaints. The ſaints ſhall judge Angels; that is, men and things of higheſt principles and places, men of civill excellency and power alſo, theſe are *Eſau*'s Mount; for *Eſau* was the firſt father of Dukes, Lords, Nobles, *Gen.* 36. 15. to *ver.* 31. theſe alſo ſhall be judged by God in the ſaints. *For your ſake I have ſent to Babylon,*

Obad. 21.
1 Pet. 4. 17.

Babylon, and brought down all their Nobles, Isa. 43. 14. yea, this is the burden of *Babylon* which *Isaiah* did see: *Lift up the banner upon the high mountain* (*Esau's* Mount) *exalt the voyce unto them, shake the hand, that they may go into the gates of the Nobles: I have commanded my sanctified ones, I have also called my mighty ones for mine anger, them that rejoyce in my highnesse, Isa.* 13 1,2. Who are these sanctified ones? not onely *Cyrus* and his companions; but the saints in spirit, who have a command and call from God to go forth in all that the Lord shall carry them on, though against King, Lords, Nobles, and the whole world, *ver.* 4, 5. for *the saints shall judge the world.* Judgement here and in Scripture is a right ordering of all things, civill and spirituall, in Kingdoms and Churches, and in mens spirits also, that are yet full of confusion and darkness, which must be destroyed, before order be set up and established, or a settlement without and within: now the saint shall judge the world, that is, first destroy, but afterwtrds save and govern the world; for this is to judge also: and God is said to judge; that is, God in the saints shall judge the Nations with righteousnesse, and govern the people with his truth, *Psal.*67. 4, 7.

Psal.96.13. Psal.97.1. Psal.98.9.

This Judgement-day, or coming of God to judge, is the joyfullest news which ever the world heard: therefore there is so much joy expressed in heaven, and earth, and sea, and all the trees of the field to clap their hands, *for hee cometh, hee cometh to judge*; that is, to govern, and settle all things in order, to give a settlement in the Nations. Indeed, before God comes to judge, confusion and a consuming fire goes before him, *Psal.*97.2. therefore in that respect the Judgement-day is dreadful and terrible to flesh, and formall powers, to be consumed by him, 2 *Cor.*5. 11. But when he is come, when God is manifest in the saints, and God in the saints shall judge and govern the world, then the world shall rejoyce and sing.

Indeed, 'twas ever true, *By me* (saith God) *do Kings reigne, and Princes decree justice: by me Princes rule, and Nobles, and all the Judges of the earth, Prov.* 8. 15, 16. That is, God has been reigning in Kings, and judging the people by

Parliaments

Parliaments or Judges of the earth: but this Government of Men has been to the grief and sufferings of the saints, and of the world also, oppressed by worldly powers, who are therefore called *Babylon* that oppressing City; which when it falls, see how the world will sing, *Isa.* 14.4,7. Why shall this great joy be of the world? surely, because God in the saints shall judge and govern: then the world shall be at rest and peace, when violence shall be no more heard in the land, but thine Officers shall be righteousness, and thine Exactors peace. And how doth all this come to passe, but because the House of the Lord, the City of God is so built and set on high? God so appearing in the saints, that the sons of them that afflicted them, and all those who despised them, shall bow before them at the soles of their feet; not to flesh, but to God manifest in their flesh, whom they shall call *The City of the Lord, the Zion of the Holy One of Israel, Isa.* 60. *ver.* 14, 18.

This is the House of God, and God will encamp about this house: that is, 'tis not for me or man to guard the house of God, and defend this Army; but 'tis the Arm of God, the mighty power of God himself dwelling in the saints, that saves and defends them, and himself with them from the arm of flesh stretched forth against him: See *Isa.* 59. 26. This is strange, that God should save himself; but most true it is, that as mans salvation is called the salvation of God, *Isa.* 52.10. so when God shall save himself, man shall do nothing but see God and his salvation in him, *Isa.* 59. Therefore when the saints were to passe out of *Egypt* thorow the red sea, they were to stand still and see the salvation of God: this the saints have in all this sea of bloud and wars of the Nation, nothing but God, and the arm of God saving them and himself, *Isa.*51.9. when *Pharaoh* the King and all his host have been drowned in destruction.

Now therefore, behold, *Thy King cometh, he cometh meek and lowly, having salvation* (or as 'tis in the margin) *saving himself, Zeck.*9.9. For 'tis God in the saints, and his appearance in them which the Kings and Powers of the earth have fought against, and sought to oppresse: Therefore now their

Psalm 45. 4. King comes, that is, God doth manifest himself in them gloriously, that's his riding: *And he rides upon an Asse*, not as earthly Kings on stately horses; but God comes reigning and riding on an Asse, that is, Revealing himself in majesty and glory in the basest of men, men counted so of the Kingdom, despised and dull fellows: for indeed men have made meer Asses of the Saints, laid burdens on them; but when God shall ride on them, and reveal himself in them, they shall reign as Kings on earth, and God shall cause Kings to be subject and minister unto them, yea, and Kingdoms to serve them, *Psal.* 45. 4, 5, 12, 16 verses.

Esay 60. 12. For this cause the Kingdom hath not utterly perished, because the saints have not onely served the Kingdom, but the Kingdom hath indeed served the Saints.

This Army and arm of flesh, as I said, I doe not stand to defend, but God dwelling in the flesh of the saints, whether in an Army, or no, tis all one with God, and to me also, where ever the saints dwell, and what they doe, he does all, and dwels in them: that as God hath raised the spirits of saints to serve the Kingdom in an Army; so the Kindom has done nothing but Served the saints, both in the Kingdom, and in this Army also; who by the wise appointment and disposing of God in them, has called them forth to act not in their own particular private way and power, but in the publique authority of the Magistracy and Kingdom; though both have been destroyed by it, and None saved thereby as yet, but the Common Interest and freedom of Saints, who lest they might bee markt as Rebels by Men, God stampt them with the authority of a Parliament, at first, to break the beginning of their bondage; and when Parliament could goe no further, the Army (for the Saints sake among them) had the Call of the Kingdom, petitioning by severall Counties, and the common cry of all the oppressed in the Land, that the Oppressor might cease; and the visible power of God comming in, closing all the spirits of the saints with those in the Army, and carrying forth the Army with them to act in the immediate power of God, whose appearance among them causing all the power of men, and oppres-

sion,

ſion of the mightieſt to fall: All this to me is a manifeſt token of the hand of God lifted up, not onely for the liberty of the ſaints, but for the deliverance of the Land at laſt from all Oppreſſions and Oppreſſors. I ſpeak not this, that men might look upon and adore an Army, but that all men might ſee God in the ſaints, whether in an Army, or without, where ever they are, they are as well the Army of God, as publique Perſons, not for particular intereſt, (though that may appear for a time in ſome;) but for publique and eternal things, not to themſelves, but for all ſaints, yea, for all Men alſo.

Therefore as Chriſt or God in us, comes, and all the Saints with him; ſo the comming of Chriſt is as the lightening, ſhining from Eaſt to Weſt; that is, all the Saints are enlightned with Glory alike, when Chriſt comes, when God comes, or is manifeſt in fleſh, then all the Saints come or are manifeſt, and appear with him in glory: that appearance therefore of God which is confined to ſome particular Saints only, though in them it be a Chriſt, yet 'tis but a falſe Chriſt, that's *Lo here's Chriſt, lo there*; I mean a falſe Chriſt, in reſpect of that appearance of his in glory, when all the Saints ſhall appear with him in Glory alſo. Zach. 14. 5. Matth. 24. 27.

I ſpeak this, that the more glorious God appears in us, the more glorious all the Saints appear with us in God, as 'tis, Zach. 14. 5. *The Lord my God ſhall come, and all the Saints with thee*; not, with him, but, with thee: the ſaints ſhall come or appear in God. The moſt glorious appearance of God in any Saint, gathers up all the Saints with him, and leaves no Saint behind in devil, or fleſh, &c.

Again, the more glorious any diſcovery of God is in the Saints, the more generall it is, and of common comprehenſion, what all Saints may comprehend and conceive: therefore thoſe ſtrange conceptions and ſtrong comprehenſions, thoſe high expreſſions which Saints commonly cannot reach unto, nor underſtand, this muſt be the comming of a falſe Chriſt, both among German Divines, and Engliſh alſo. 2 Cor. 2. 10 13. Epheſ. 3. 18.

3. The more glorious any deliverance is, which God will

manifeſt in and by his appearance in the Saints, the more generall and publique the deliverance will be, not of a King or a Parliament, but of the Kingdom and People, yea, of all people alſo at laſt: for as Chriſt is the ſaviour of the world, and of all Men; ſo the Saints Shall be Saviours in like manner, that is, God in the Saints ſhall appear as the Saviour of all Men, when the appearance of the great God and Saviour ſhall be manifeſt in them; for this is Chriſt, and the appearance of Chriſt: Therefore the ſaving of a particular perſon of a King or Parliament, is but a falſe Chriſt, as I ſaid before, in reſpect of the ſalvation of Kingdom and People, which God in the Saints appears for.

Fourthly, as God is not to be known nor conſidered in his naked being, but as cloathed with fleſh, *God manifeſt in fleſh*, that's the myſtery of godlineſs: So 'tis a falſe Chriſt, 'tis of Man onely, not of God, to ſpeak of a naked preſence of God, a naked power and appearance of God, as if God would ever appear and act, not in fleſh; or as if God would ever act with power not in and by the Saints, but by Himſelf, ſingly and nakedly; for as this breaks that union and mariage which God has made with mans fleſh: So all the Glory which ever God ſhall ſhwe, it ſhall be ſeen ſhining forth in the fleſh of Men, though the fleſh profit nothing, but it, and the goodlineſs thereof ſhall wither as graſs, *Eſay* 40. 5, 6. *Eſay* 60. 19. and throughout, *Eſay* 62. 1,2,3,4,5,6,7. that is, all fleſh ſhall at laſt ſee God, and glory in the Saints, though no fleſh ſhall be ſeen or appear, but GOD onely, *Zach.* 8. 21.

But to proceed where I left.

'Twas not to ſet up an Army, or arm of fleſh, but to ſet up himſelf in the ſaints; God raiſed this Army, and all theſe warrs in the time: For their ſakes the Lord God raiſed theſe warrs, elſe the ſaints had not now liv'd in peace, nor the Kingdoms peace followed with them: For as from the beginning of the world there was a warr in heaven, and an enmity between the ſeed of the Woman, and the Serpents ſeed: for the enmity between both ſeeds has cauſed theſe

warrs,

warrs, that at length all enmity and warr may ceaſe in the world.

The woman is the weaker veſſel, and the ſaints in this Land were the weakeſt party for power, the feweſt for number, two or three in a Pariſh perſecuted by King, Lords, and all the Commons, by Church and Common-wealth: God comes forth and makes a warr with both, dividing the Kingdom againſt it ſelf, and dividing the Church againſt it ſelf: Thus God *by dividing theſe waters, makes a way for the ranſomed ones to paſſe over, Eſay* 51. 10. that is, by dividing King and Parliament, and by dividing Prelates and Presbyters, the Saints have got liberty and freedom in their ſtates and ſpirits to ſerve God, and Men alſo to their good. For this was the ſecond ſtep of the Kings comming, and Gods appearing in the ſaints, when the ſaints (who would and could not live in peace) were raiſed up in armes, and ſtrengthened to an Army.

Now though the Parliament and power of man raiſed the Army; yet it was God raiſed up the ſaints to an Army. Alas, they were men moſt quiet in the Land, or lambs in the midſt of wolves, they would not hurt, they could not hate thoſe who hated and abhorred them, and God in them; the ſaints were ſilly ſheepiſh men, harmleſs, or hornleſs as doves, they had no horns to puſh, nor hoofs to tread men under, not a ſword to ſtrike, nor a ſpirit to ſlay, but all to lie down and ſuffer: Who but God above could raiſe up the ſpirit of a ſaint to be a man of war like himſelf? who, as he delights to be ſtiled the Lord of Holts, the Lord mighty in battell, the Captain of our ſalvation; yea, the Camp, the Fortreſſe, Tower, Shield and Buckler of the ſaints: ſo God dwelling in the ſaints, though long hid and buried in their fleſh, yet now hath raiſed himſelf and them alſo with him, that as he is the Camp, (*I will encamp about mine houſe*) ſo they become an Army whom God hath raiſed: *I will raiſe up thy ſons, O Zion, againſt thy ſons, oh Greece, and make thee as the ſword of a mighty man, Zech.* 9. 18. *Ariſe and threſh, oh daughter Zion, for I will make thine horn iron, and thy hoofs braſſe,* Matth. 10. 16. Ἀκέραιοι.

and

and thou ſhalt threſh many people, *Micah* 4. 13. Although this was true in the ſpirit at firſt, it is as true in the letter at the ſecond appearance of God. He will make the ſaints to have hoofs, and horns alſo, whom God will exalt as he did *David's* from the ſheep, to be a mighty man of war. 'Tis God hath put a ſword in their hands, and made them as the ſword of a mighty man againſt all the ſons of *Greece*: *Greece* was that Countrey famous for the wiſeſt, wealthieſt, and moſt warlike men of the world: Hiſtorians can tell you the names of thoſe wiſe Maſters, mighty wealthy men, men of warr, the ſeat of ſouldiers and ſcholars, ſchools of learning alſo were firſt in *Greece*: all theſe humane excellencies and glories God in the ſaints hath ruined in this land, raiſing up the ſons of *Zion*, and the ſpirits of ſaints in the Army, to that height, that every high thing is fallen before them, both King, Countreys, Counſellors; His Stateſmen, ſouldiers, ſcholars, Lords, Nobles, gentlemen, with all the gallantry of Men in the Kingdom, yea, the Churches alſo, for the firſt and laſt Churches of *Chriſt*, the 7 Churches of *Aſia* were all, and moſt of the reſt in *Greece*; now All the Churches in the Kingdom, the Church of *England*, the Presbyterian and Independent Churches had a ſword of the ſpirit come forth from the ſaints abroad, which hath ſlain their fleſh, and forms of doctrine and worſhip, which God in the ſaints there hath judged, diſcovered, and deſtroyed, by the appearance of a greater glory in them ready to be revealed.

And indeed, the greateſt deſtruction in the Land hath been by the appearance of God in the ſaints, even at home and in battell; for nothing but his appearance, and the mighty power of God in men could in ſo ſhort a time caſt down ſo many ſtrong Holds, conquer ſo many royall Armies, rout ſuch multitudes with ſo few a number, as the Nation of the Scots can witneſſe, and the Cities of *England*, one of them able to encounter a Kingdom, yet fell twice in their ſpirits before a ſmall party, which in mans reaſon had eaſily been ſwallowed up, had not the Lord of hoſts, who is the Father of ſpirits, raiſed up the ſpirits of the one, and laid low the others,

others, as the ground to go over. I ſpeak not now of our Army of ſouldiers, but of the Army of ſaints; not onely abroad in battel, but thoſe alſo at home have had a hand in the deſtruction of Kingdoms, *not by power or might, but by my Spirit, ſaith the Lord:* Now the Lord is that ſpirit, that is, the Lord who is that Spirit, dwelling in all the ſaints, hath powerfully gone forth and fought againſt the Nations, as *when he fought in the day of battell*, Zech. 14.3. that is, the Lord in ſaints at home went forth and fought, as well as in thoſe who were in battel. And as the Lord laid Ambuſhments when his people of old were fighting; ſo it was the Lord in thoſe alſo who were at home which fought; for the battell was the Lords. Of the leaſt ſaints he ſaith, *Thou art my Battle-ax, and Weapons of War, with thee will I deſtroy Nations, and break Kingdoms, &c.* Jer. 51.20.

Pſal. 68.12.

2 Chron. 20. 15, 22.

Fear not, thou worm Jacob, and ye men of Iſrael: *Iſrael* is a name of ſtrength, but *Jacob* of weakneſs; yet though a worm, ſaith God, *I will make thee a ſharp threſhing inſtrument that hath teeth, thou ſhalt threſh the mountains, and beat them ſmall, and make the hils as chaffe; thou ſhalt fan them, and the Winde ſhall carry them away, and the Whirlwinde ſhall ſcatter them, Iſa.* 41. 15. The ſaints have been as worms hid in their holes, and trod under every foot of the baſeſt men; but God hath made the higheſt heads, the hils and mountains, and mightieſt ones of the Land to lie down at laſt like ſheaves of corn, and the leaſt and loweſt ſaints to threſh and tear their fleſh with a flail of teeth, and to ſcatter the reſt as chaffe with a whirlwinde into forraign Countries. See the ſame *Micah* 4 11,12,13.

I ſpeak this the more, that men might underſtand my meaning when I mention the Army; 'tis not to magnifie an Arm of fleſh, but that the Arm of the Lord might be made bare, that men might ſee nothing but the power of God in the ſaints, where-ever they are, in the Country, in the City, or in the field: they are all the Army whom God doth guard, and in whom God goes forth, be they never ſo weak, confuſed, unſetled, or unconſtant in their wayes and motions;

motions; *that ehey are often passing by, and again returning:* that's their unsetledneſe and unstayed spirits, coming and going, now going forward to high principles, then returning back to base and low complyances: yet for all this, saith God, *I will encamp about mine house, becauſe of the Army, becauſe of him that passeth by, and becauſe of him that returneth:* that is, the unbelief of men shall not make the faith of God of none effect: God is faithful in his promiſes, though men are not faithfull in their places, nor so performing their purposes and resolutions, as God is resolved to perform what he hath promised of those great deliverances and glorious discoveries to his people, and his people shall possess both, though they beleeve neither; for *when the Son of man cometh, shall hee finde faith on the earth?* that is, when God shall be fully manifested in flesh, when God shall gloriously appear in them, will men beleeve such a glory, even the Godhead to be revealed in them? But mans unbelief shall not hinder the coming of God; yea, the coming of God, or the manifestation of God, or God fully manifest in flesh shall swallow up mans unbelief and faith also; for as the sight of God shall cause our hope and faith to cease: so the saints have seen more of God in these days, then they would beleeve or hope for; yea, their former unbelief and weaknesses makes them see God now come and manifested cleerer: for as Gods strength is perfected in weakneſs, so his goodneſs abounds in their evill, and his unchangeableneſse in their unconstant actions: for though *they passe, and return*, yet God stands still and the same, sure and stable as the mountains, in the midst of mans unsetled and various motions; yea, the more substantiall and solid the saints appear, who change, this causeth God to appear the more without all shadow of changing, who dwels as high in a saint fallen never so low from his stedfastneſs, as when he inhabits eternity, or dwels in the unchangable being, therefore is God in a special manner said *to dwell in the heart of the contrite one and humble spirit*, which is not a saints excellency, as has been thought, but 'tis the loweſt, weakeſt state

of

of a Saint to be so humble, broken, contrite, ground to powder, as the word signifies; or as that dust which every blast of wind blows away; yet there the eternall unchangeable God dwels as gloriously as in his holy place, and highest heavens, that is, as gloriously as the most excellent Spirits and Saints who appear most full of God, though God fils all things, the weakest Saint, as well as the strongest, yea, all the weaknesses of a Saint are full of God, who fils all things, as all men, for God descends to the lowest part of the earth, Ephes. 4. 9. and fils the lowest part of flesh, yea, Hell also, in the darkness and horrid confusion of a Saint, God is there, *If I goe down to Hell thou art there*; and God is no where idle, but he is walking and working also in a Saints wandrings and weaknesses, in his greatest backslidings. Therefore he saith, *I will encamp about mine House, because of the Army, and because of him that passeth by and returneth*: This, as I said, is the Saints weakness, not to go on in their way as an Army should, but to retreat and return upon the appearance of a threatning danger or difficulty; the Saints should have gone on, God going before them, and encamping about his house because of the Army, that is, because they are an Army of Saints, and the spirits of all are gathered in one, yea, the Spirit and strength of God is as full in one single saint, as in all together; yet such a weakness sometimes possesseth all, that all are passing by and returning again; yet this weakness of theirs God appears in, yea, powerfully also, for he encamps about his Host, *because of him that passeth by and returneth*, that is, his power encompasseth that weakness, and encamps about it; his power not onely appearing in weakness, but his power is made perfect in weakness: Look in that last particular of publique transaction, wherein the Army, that is, all the saints, acted in, or God in them; for as we cannot divide God from the saints, so the saints cannot be divided one from another, though some are in the Countrey, some in the City, some in the field, yet all make but one Army or Arm of God; for in them his mighty power appears, and is made bare before the world: now Psal. 139. 8.

see when and why God made the Saints, the Army so weak as to *passe by, and return back* again from their former principles of liberty and promises to free the Land from bondage and burthens, and they were once *passing by that way*. But why returned they back? becauſe there were ſtumbling blocks then in their way, yea in the way of God, and God will not go on till his way be made plain before him; there
Iſa.40.4. was the power of an oppreſſing King, the power of an oppreſſing Parliament, the power of an oppreſſed people, yea the power of an oppreſſing Army as a guard to the oppreſſour in all, all theſe ſtumbling blocks were then before God in his way with the Saints, therefore they returned in weakneſſe, but the power of God appeared in it, that the oppreſſour might appear the more in King, Parliament, and People, in ſecret Engliſh ſo diſcovered, in open Scots ſince defeated, yea in the Saints own Diviſions now united, all theſe ſtumbling blocks being taken out of the way, and the way, made plain for God to bring in ſettlement, ſalvation, freedome, righteouſneſſe, not onely to the Saints, but to the
Iſa.57.14. world. The Lord hath ſpoken it powerfully, *caſt ye up, caſt ye up, prepare the way, take up the ſtumbling blocks out of the way of my people*. Now God begins to work higher to levell that great mountain, that mighty oppreſſor, that oppreſſing mountain *Babylon*, all that is oppreſſing in the world, God will deſtroy in the Saints.

This is the laſt work which God will do in the Saints, and by them alſo, no oppreſſour ſhall paſſe through them any more, for now I have ſeen with mine eyes, that is, as when God delivered his people from Egytian bondage, *I*
Act.7.34. *have ſeen, I have ſeen ſaith the Lord, the afflictions of my people, and have heard their groanings, and am come down to deliver them*. Gods coming down then was his manifeſting himſelf in *Moſes* with mighty ſignes and wonders in deſtroying the enemy, and delivering his people: but he ſaw firſt with his eyes, he ſaw their bondage, that is, he made it viſible and certain, cleare and moſt evident to all men, how his people were oppreſſed and embondaged in *Egypt*.

Again

Again, when God brought his people from *Babylons* captivity, he ſaw alſo with his eyes the ſtone God laid before *Jehoſhua* had ſeven eyes, Zach 3.9. *and I will engrave the engraving thereof, ſaith the Lord of hoſts, and I will remove the iniquity of the land in one day; in that day ſaith the Lord of Hoſts, ſhall ye call every man his neighbour under the vine, and under the figtree*, that is peace, and perfect freedome to men; this God ſhall bring to paſſe in the Saints, typified in *Joſhua* (called alſo *Jeſus*,) that is God in the Saints, *Joſhua* and his fellows, ver. 8. *and ye ſhall call every man his neighbour under his vine*, ye ſhall call, that is, the Saints ſhall powerfully go forth for the liberty and peace of the Land, *whoſe iniquity he will remove in one day, ſaith the Lord*, by iniquity their puniſhment is alſo meant, and all manner of oppreſſion God will remove in one day, in what day? in the day of God; when God ſhall appeare in the Saints, the Saints ſhall appear as the Saviours and deliverers of the world, as thoſe who ſhall ſet peace and perfect freedome. That is the ſtone laid before *Joſhua*, having ſeven eyes, and engraven by God himſelf. for God does all in and by the Saints, what he begins he finiſheth in them, the ſtone ſet before *Joſhua* is the beginning of liberty and freedome; the engraving of God upon it, is the perfecting of it. Zach. 3.9.

What is darkly delivered by the Prophet in that chapter, is cleared up in the next, Zach. 4. 6. *This is the word of the Lord unto* Zerubbabell, *ſaying, not by power or by might*, or as it is in the margine, *not by an Army or by might, but by my Spirit ſaith the Lord.* Jehouſhua the high Prieſt was before, but now *Zerubbabel* the Captain of the Lords hoſt, the civil Magiſtrate is mentioned, ſhewing that liberty both in civill and Spirituall things ſhal be accompliſhed in and by the Saints, who are typified by *Joſhua* and *Zerubbabel, the two olive trees*, ver. 12. *(or two witneſſes and candleſticks ſtanding before the God of the whole earth*, that is witneſſing God, and giving light to the world, *Rev.* 11. 4.)

Now the Saints do all this not by an Army or might, but

by the Spirit of the Lord, the Spirit and power of the Lord appearing in them, all the powers of men, and mighty things, Kingdomes and Cities ſhall fall down before them, and be levelled at their feet, ver. 7. *Who art thou O great mountain before* Zorubbabel? *thou ſhalt be made a plain, and he ſhall bring forth the head ſtone thereof with ſhoutings, grace, grace, unto it*. This ſtone is the ſame with that before, the firſt ſetting up of the Lords houſe, that is of the Lord God dwelling in the midſt of men. Now the hands of *Zorubbabel* have laid the foundations of the houſe, his hands ſhal alſo finiſh it, and thou ſhalt know that the Lord of Hoſts hath ſent me to you. ver. 9. *For who hath deſpiſed the day of ſmall things, for they ſhall rejoyce, and ſhall ſee the plummet in the hand of* Zorrubbabel, *with thoſe ſeven they are the eyes of the Lord, which run to and fro through the whole earth*, ver. 10.

The ſumm of all this is, No Oppreſſor ſhall paſs through them any more; for now I have ſeen with mine eyes. Thoſe ſeven eyes are nothing but the perfect ſight of God on all the ways and hearts of Men, on all the intents, and thoughts, and actings of Men to oppreſs the Appearance of God in the Saints, this being the Houſe of God to be built, the foundation ſtone being laid of Deliverance and liberty to the ſaints; the ſaints ſhall no more act for themſelves, but for the world alſo, to ſee how liberty may be ſetled on the whole earth; and foundations of Juſtice, of righteouſneſs, and Peace may be eſtabliſhed in the Nations. There is yet but a ſtone of this building laid before *Joſhua*, onely the foundation laid by *Zorubbabel*, there is yet but a plummet in his hand, a way prepared to this glorious ſtructure. But who hath deſpiſed the day of ſmall things? What man dares deſpiſe the beginnings of God? The firſt breakings forth of his glory, and of that Glorious liberty of the ſons of God, yea, of the ſons of men; for the whole creation, all Mankinde ſhall be delivered from the bondage of corruption, *Rom.* 8. 21. from all oppreſſion, not onely in the ſpirit at laſt, but in the letter alſo from all viſible oppreſſors.

Rom. 8 21.

Now

Now as the saints are the first fruits of the creatures, and the dead in Christ shall rise first: so these dry bones, the embondaged saints in spirituall *Babylon*, shall attain to the first Resurrection and Redemption from Antichrists captivity; The Saints shall first enjoy their glorious liberty inward and outward, and by them the world afterward, as we shall shew at another time and Treatise. Let this suffice for the present, That the oppressor shall cease, both Egypt, and Assyria, or Babylon, the onely oppressors of Gods people: *My people went down to Egypt, and the Assyrian oppressed them without cause; Now therefore what have I here, saith the Lord That my people is taken away for nought, and they that rule over them make them to howle*, Esay 42. 4,5. *Behold I will bring them again out of the Land of Egypt, and gather them from the coasts of* Assyria; *and the pride of* Assyria *shall be broken, and the scepter of* Egypt *shall depart away*, Zach. 10. 11. *Therefore, thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, but he shall lift up his staffe for thee, after the manner of* Egypt. *For yet a very little while, and the indignation shall cease, and mine anger in their destruction. For the Lord of Hosts shall stir up a scourge for him, according to the slaughter of* Midian *at the rock of* Oreb, *and as his rod was upon the Sea; so shall he lift it up after the manner of* Egypt. *And it shall come to passe in that day, That his burden shall be taken away from off thy shoulders, and the yoke from off thy neck; and the yoke shall be destroyed because of the anointing*, Esay 10. 24,25,26 27. *For the Lord will have mercy on* Jacob, *and will yet chuse* Israel, *and set them in their own land; and the strangers shall be joyned to them, and they shall cleave to the house of* Jacob. *And the People shall take them, and bring them to their place. And the house of* Israel *shall possesse them in the land of the Lord, for servants and handmaids. And they shall take them captives, whose captives they were, and they shall rule over their Oppressors. And it shall come to passe in that day, That the Lord shall give thee rest from thy sorrow, and from thy fear, and from* Ezek. 37. 12.

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the hard bondage wherewith thou wast made to serve. That thou shalt take up this proverb against the King of Babylon, *and say, How hath the Oppressor ceased, and the golden City. The Lord hath broken the staff of the wicked, and the rod of the Rulers,* Esay 14. 1,2,3,4. *The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to passe; and as I have purposed it shall stand: That I will break the* Assyrian *in my Land, and upon my mountains tred him under foot; then shall the yoke depart from off them, and his yoke from off their shoulders,* Vers. 24. 25.

Let silent Truth, and these Speaking times interpret these scriptures, and the reall experiments of Gods providences in this present Age, be a living commentary to future Generations of the saints, who shall Know clearly (what the saints now but confusedly apprehend) that the Anointing, or Godhead filling their flesh, hath taken away the burdens of Egypt from off their shoulders, and destroyed the *Assyrians* or *Babylons* yoke from off their neck, that now the oppressor ceaseth, yea the Golden City, that Church state, and saints rule over their oppressors; not the saints, as exalting themselves, or exalted over men, but as exalting God alone in the midst of them, and in all Men also. This is the Lords land, the flesh of man in whom God inhabits; and these are the Lords mountains, Men and women in whom God onely is exalted: In them all yokes, and burdens, and oppressions be troden down, and by them likewise, these being *Jacob* in truth, and the Israel of God, who have power with God, with Men much more, or mightiest Oppressors, who are the Assyrian and Egypt so much spoken of by the Prophets.

Lastly, *This Man shall be the peace when the* Assyrian *shall come into our Land, and when he shall tread in our palaces; Then shall we raise against him seven Shepherds, and eight principall Men* (or princes of Men, Hebr.) *and they shall waste the land of* Assyria *with the sword, and the land of* Nimrod *in the entrances thereof, &c.* Mich. 5. 5, 6. What is this Man, but God, manifest in flesh: For the saints, though they

they be never so many milions of men in multiplyed flesh, yet they make but One perfect Man in whom the Godhead is embodyed fully, or One spirit, that is, God manifest in flesh. Now this Man shall be the peace, when the Assyrian shall come into our land. What's [*our Land*] but our flesh, which is indeed the Lords land, which he wholly possesseth for himself: Now when the Assyrians, when some embondaging principle and oppressing power within shal so possess us, as to break our peace and joy; then this Man God being manifest in our flesh, becomes our spirituall peace again. This indeed is mysterious, and the spirituall meaning of it, but 'tis as true in the letter; for as in God we live and move, and have our being: so God has appointed our bounds and habitations; that's our Land therefore in truth, where God has brought us forth, appointing us to live in and inhabit, (though in spirit we inherit the whole earth, and are princes in all Lands) yet we lay claim to nothing but to this peice of earth which is ours, with as much or more right then Princes lands to them: Now if the Assyrian shall come into our Land, and tread in our palaces, that is, if poor or rich among us shall have our propriety and peace invaded, by a Kingly prerogative, or Parliamentary priviledge (that's the oppressing Assyrian) We shall raise against him seven Shepherds, and eight principall Men: 'twas not the King that called a Parliament, but the saints called a Parliament to oppose an oppressing King: so 'twas not the Parliament raised an Army against him, but we raised an Army against an oppressing Parliament: And if God raiseth not up the Army to act immediately in the immediate power of God, but to give that power back again to a Parliament, as the Parliament gave it up to the King, God wil raise up a living power from the dust of King, Parliament, and Army, which shall appear in the saints, who shall yet raise seven shepherds, and eight principall men, a perfect and sufficienc strength to oppose all oppressing powers, and to establish righteousnes, peace and liberty in the land, *Mic.* 5.7,8.

1 Cor. 6. 17.

Act. 17. 26. 27

For as there is no power but of God, so there is no power

of

of God executed but in and by the Saints among men, it was God that ſtirred up the ſpirit of *Cyrus* to proclaim liberty to his people, the Jewes in captivity, *Ezra* 1.2. that is, God in his people then did appear ſo powerfully in the ſpirit of *Cyrus*, that he could not chuſe but give them that liberty, being indeed the Lords captives, (the glory of the Lord in them being impriſoned, and kept under in that captivity and bondage) therefore God ſpake thus in his people to *Cyrus let my priſoners go free*; yea his owne arme and power in them brought ſalvation to himſelf, firſt ſtirring up the ſpirits of his people after freedome, and then ſtirring up the ſpirit of *Cyrus* to ſet them free.

Thus the power of *God* in the ſaints, once poſſeſſed the ſpirit of the King, and all men in the Kingdom were ſubject to the power of God in him; the Saints of all men would not ſtir, but ſuffer in ſilence what ever oppreſſions and perſecutions he ſhould burthen them with: But God who will not abide for ever in any form but in the fleſh of ſaints, (being that *Zion* in whom he will dwell, for ever) the ſame God though he bear long the evil of men, and the injuries done unto him in the Saints, yet at laſt he is weary with forbearing, weary in the burdens of the Saints, therefore his power departs from that form where it was before in the King, and ſeates it ſelf in that of a Parliament, to whom all the Saints are afterward ſubject as to their King, yea their ſpirits who were before ſtill in ſufferings, now begin to ſtirre, and to be raiſed up, ſhaking off all that Royall duſt which ſtuck upon them, and ſeeing that the power of God departed from that firſt, and dwelling now in other powers, they fly to this, and fight alſo for it as for God: but when the power of God departs from a Parliament alſo, led aſide to ſelfiſh Principles, and oppreſſing practiſes not onely toward the Saints, but to the whole Kingdome, then the Kingdome and all the Saints look upon the power of God in the Army, and though the Army being in a fleſhly poſture, had well nigh forfeited the appearance of Gods power amongſt them, yet the moſt of their ſhepherds and principall men

men being Saints in truth though they passed by, yet they returned again to their first faith, their former principles, yea to higher actions of Honor then before.

And though all flesh be grasse, and the goodlinesse thereof as the flower of the field, and God will stain the pride of all glory, and bring to contempt all the honourable of the earth, yet I cannot but see God, and his glory, his glorious appearance in this Army, most of the shepherds, the leaders and principall therein, being part of that Army of Saints we have spoken of all this while.

For God dwells gloriously, and most highly in all the Saints, under lowest forms, as the shout of a King, was with those under the Law, when as yet no visible King was amongst them: so though this wasting of the Land with the Armies sword be of a legall spirit, far below that of Gospel saints, who fought only by the sword of the Spirit, yet the wasting of the land of *Assyria* with the sword, is of a higher dispensation and discovery of God then was in law or Gospel Saints: This third dispensation is of a differing constitution from Law or Gospel, that of the Law appeared most in an outward policy of the Church, and Kingdome of *Israel*, that Church being Nationall, the Kingdome was the Church of God, and the Kings were Ministers therein, as the Lords annointed, being types of Christ in spirit: but the Gospel state was most in the Spirit, and of a spirituall appearance in the Churches of saints, with manifold gifts of the Spirit manifested among them: whereby they were differenced from Kingdoms and Nations without: and as Kings then, and the civil Magistrates medled not with Church or Gospel mysteries to order any thing in Doctrine or Worship, or stamp their authority on it: so the Churches of Saints, medled not with matters of state in Kings or Kingdoms, having nothing to doe to judg them that are without, only in obedience to the Magistrate in Civil commands, the saints were then taken up wholly with things within, in spiritual enjoyments, and expectations of a greater Glory to be revealed in them, called, *The glorious liberty of the sons of God*; *the Appearing of the great God and Saviour in them*; *the new heaven*

Numb. 23. 21.

Rom. 8. Titus 3. 2 Peter 3.

heaven and new earth, wherein dwelleth righteousnes. This the Saints waited for.

And this is the third dispensation we are now entring into, which, as 'tis a discovery of God differing from Law and Gospel; so 'tis mixt of both, for both were glorious, and the glory of both concentrates and is joyned together in this third. The glory of the first was much in Great deliverances, God appearing gloriously in delivering his people from outward oppressors, from *Egypt* and *Assyria*, from many kings, and mighty oppressing powers, whom God rebuked for their sakes: thirty & one kings are numbred together, whom God then threw down before his people, besides many afterward, raising them still saviours, till at length the Saviour indeed appeared, even God manifest in flesh, not only in the the flesh of Christ, but in the flesh of the saints (who are indeed Christ in spirit) God appeared, the Saints therefore being called, *Jesus*; who as he was persecuted in them, they filling up the sufferings of Christ in their flesh; so when Christ shall rise in them, and God be revealed fully in their flesh with glory, then they should rise and appear with him in glory, as the Saviours of men also. But now as the glory of the Law was in great deliverances of God: so that of the Gospel was in Glorious discoveries of God in Men, the revealing of mysteries, and of the deep things of God by the spirit in the saints, who then enjoyed no great deliverances from outward powers, and persecutions, but laid as dead under all the sufferings of Men.

Josh. 12. 34.
Neh. 9. 22. 27.
1 Cor. 12. 12.
Act. 9. 5.
Col. 1 24.
Isa. 60. 1.
Obad. 21.

The third dispensation of God in and to the saints, is mixt therefore with both the glory of the Law and Gospel also; wherein the saints do begin to see (as if faith were failing) they see God manifest in flesh fully; they see God in great deliverances from Men, and in glorious discoveries of God himself in the midst of them. *Awake, awake, put on strength, ô arm of the Lord; Awake as in the Ancient days: Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it that hath dryed the Sea, the waters of the Great deep? That hast made the depth of the Sea a way for the ran-*

Isa. 51. 9.

ransomed to passe over? What's this? sure God hath seemed to men to be asleep in all these sufferings of the Saints, in these latter ages; but God now awakes as in the Ancient days, cutting *Rahab*, and wounding the Dragon, that's *Egypt* and *Pharaoh* King of Egypt: Now God begins to break our bonds, to take away our Egyptian burdens, to bring us out of our bondage under oppressing Kings and rulers? how is this done, but by drying the deep waters? and what is the waters but the people and nations; these God dries up and drains all their fullnesse of strength and state: but how is there a way made in the deepe for the ransomed for the saints? surely by dividing the waters, by dividing the nations as we said before, God now delivers his people and the nations also at last. Ezek. 29.3. Rev. 17.15.

This glory of the saints is differing and far above the glory of Gospel saints, who were still suffering, from without and within, from men and from God also hiding his face, through their *forgetting him in the midst of them*: but both this inward weaknesse is removed vers. 13. and the outward also in the end of that vers. *and where is the fury of the oppressor?* yea all that sorrow and sighing that was in Gospel saints flyes away in the now redeemed of the Lord, *verse* 11. Isa. 51.

Now nothing but songs are heard among saints, who live in the spirit, who live in God, in the discoveries of God, in this third dispensation which is indeed the third Heaven, in which *Paul* was rapt for a time, which is in truth the Heaven of heavens. Therefore rejoyce over her, thou heaven, and yee holy Apostles and Prophets, for God hath avenged her, *Rev.* 18 20. see heres joy in heaven for vengeance done on earth; On whom? on Kings and merchants, or mighty rich men who weep and wayl, Alas, alas, *verse* 9. 10. therefore these are plagued, *ver.* 7, 8. by whom are the Kings or mighty men of the earth so plagued? surely by the saints, by God in the saints, (who are called here the holy Apostles and Prophets, the ministers of the old

and new Teſtament) who are of a mixt temper between Law and Goſpel, or who pertake of the glory of both, as thoſe who ſing the ſong of *Moſes* and of the Lambe, *Revel.* 15. 2, 3.

This glorious eſtate of the Saints is called by the Prophets, the raign of God, and of *David* our King, *Ezek.* 37. 24. *Hoſea* 3. 5.

David had great diſcoveries of God, above all Kings and prophets, that he could call himſelf the Chriſt, *Pſ.* 2. 2. the Son of God *v.* 7. 12. yet this was but a type of Chriſt in us, of God manifeſt fully in our fleſh, that's the laſt reigne of *David*, who was not only a man of God, But a man of war, who had not only inward diſcoveries of God, but glorious deliverances from men, yea from the King, from King *Saul*, and afterward was ſet in a Kingdom, by whom? by every one that was in diſtreſſe, and every one that was in debt, and every one that was diſcontented, or of a bitter ſpirit, gathered themſelves to *David*, who was captain over them, and afterward King, 1 *Sam.* 22, 2.

Therefore it is no ſtrange thing to me that ſo many miſerable creatures are in the Army, and that ſuch baſe fellowes, fooles and knaves, joyn with their deſignes, that men in debt, and diſcontented, yea bitter ſpirits comply with the ſaints in ſetting up God and his glory in them, for the glorious appearance of God in the ſaints, and God exalted in them with power, ſhall not onely break the oppreſſor, but bring in righteouſnes to the world, when the beaſts of the earth, the dragon and the owle ſhall honour him, that is, the moſt ſavage men ſhall come in and ſerve God with honour, and praiſe to his grace. *Iſay* 43. 20, 21. when all the ſervices of formal profeſſors, and fleſhly churches ſhall not be owned of God, *verſ.* 23, 24. but their Miniſters and miniſtry abhorerd, *verſ.* 27, 28.

This is that new thing which God will create *verſ.* 19, when he will make all things new in churches and Kingdoms, a new Heaven and a new Earth, the new Jeruſalem;

The

The holy City, *Revel.* 21. 1, 2. 5 compared.

In this third dispensation, God in the saints restores all things, heaven and earth, things spiritual and civill also, renewes the formes of Kingdoms, of outward governments, and order, as well as things in the spirit, in and by the saints; who as they have been in the hand of God to break nations and destroy Kingdoms: so they are hid in the shadow of his hand, that he may plant the heavens and lay the foundation of the earth again, *Isay* 51. 16. that is, that they may raise up the former desolations, repair the wast cities and the desolations of many generations, *Isay* 61. 4. for this is that Holy city called *Jehovah Shammah* the Lord is there, the new Jerusalem: the third dispensation of God dwelling with men. first, the glory of God returns into his Temple, that is, all spirituall things are restored, *&c. Eze.* 43. 7 8, 9, 10, 11. & then there followes restitution of civill power, *Ezek* 45. 9. *Let it suffice you O Princes of Israel: remove violence and spoil, execute judgment and justice, take away your exaction (or expulsion) from my people saith the Lord*; the then way of worship is prescribed to the Prince with the people, Ezek 46. 10. *The Prince in the midst of them, when they go in, shall go in & when they go forth shall go forth*: the Prince here, is not above, but in the midst of his brethren, not as our Princes and Parliaments have been, as if civill Magistrates, must have power in spirituall things, and the worship of God, to force or conform all to a form of godlyneese; nor the Prince now (if any power of Magistrate be when God shall appear) the prince must be, not above, but in the midst of his brethren, in the knowledge and worship of God, waiting on God with them, to enlighten and lead them in and out together, out of one truth, into another, or into a higher light in the same truth of God. Ezek. 48. 35.

For this has bin the burdensom stone, which hath burdened and broken kingdoms, when Kings and civil powers would sit above to judg of things in Churches, or spirituall concernments: and it is observed, That as former Parliaments have ever erred this way, by their own confession at this day: so, when

when ever this present Parliament renewed their Debates about Church businesses, by compelling or confining the spirit of Men, God renewed his plagues upon the Kingdom, and so will upon an Army, or any power of Man that shal interpose between God and the spirits of Men, by compulsion or restriction, as they say, *O princes of Israel, take away your exactions* (or *expulsions*, Hebr.) *from my people, saith the Lord.*

I shall not now stand to answer the objections of men, saying, that to set in order things by the sword in this confused oppressing state, is more confusion and oppression of the power of God, whose Ordinance it is, both in Law and Gospel, that Kings and Governouts should be obeyed, that the Magistrate onely must set things in order in the Kingdome, *for he beareth not the sword in vain*, therefore we must be subject to the higher Powers. I might reply, that the power of the Magistrate at least is but the power of the sword upon men. Why may not God now make the power of the sword, the power of the Magistrate? seeing there the power of God appears at present; and if the sword be now the higher powers, why must not men and Magistrates also be subject to it by Gods appointment? especially since the power of Kings and Governors, is but the Ordinance of man at best.

But leaving these controversies to wise men of the world, it is enough for me to know that the Saints now are under a a differing dispensation from Law and Gospel. Now since all the glory of the Gospel is gone, and all the gifts of the spirit constituting a Gospel Church are ceased; then Churches, and Christian Kingdomes, and the Saints also being in *Babylon*, without and within: there has been a waiting in all Saints, not onely for liberty, but for the Spirit to come again, for a second coming of Christ, which is called, the coming of God with all the Saints; now God comes not by changing his place, as Christians carnally conceive Christ to come in the clouds, but as the coming of Christ, is the coming of God: so the appearing of Christ is the appearing of the great God and Saviour in the Saints,

Zach. 14. 5.

and

and as God comes, so the Saints must be said to come; God comes when he appears in glory in us, and the Saints therefore come when they appear with him in glory, when the glory of God comes and clothes the Saints that men can see nothing but God, in them. This is called the *day of God* Zach. 14. 6. which day is not all light at first, but *'tis neither day nor night; though in the evening there shall be light*; thus the day of God has begun, though the Saints have been, and are still in confusion; neither day nor night, but in the Evening, (when a man would think that light is even going away) all then shal be light, and a full glory flaming forth in the Saints which shall darken all the glory of man, and dash in pieces the oppressing powers on earth, God appearing in the Saints *shall punish Kings of the earth upon the earth; and they shall* Isa. 24. 21. *be gathered together as prisoners are gathered in a pit, and shall be shut up in prison, and after many dayes they shall be visited or found wanting* as the margine reads; that is, those high ones, Kings of the earth, who have invaded the Kingdome of God, and set themselves on high to rule in the Church, to determine of doctrines and divine worships, to order all things in the spirituall affairs of men by a temporall sword, by Parliaments or civill power, imprisoning and punishing all Saints who would not conform to their formal Religions. God will so rise and reveal himself in the Saints, that they in his appearance and with his power shall oppose those earthly powers and Kings of the earth, yea imprison and punish with the sword the Kings of the earth upon the earth, not onely by the sword of the Spirit, (for thus they are punished in hell) but on the earth the Kings of the earth shall be punished with the spirit and strength of the sword: and those who imprisoned and captivated the Saints by their earthly power, or temporall sword, enslaving their spirits also, shall be led into captivity, shut up in Prison, and slain by the sword: *He that leadeth into captivity shall be led into captivity, & he that kills with the sword, shal be killed by the sword* here is the patience & faith of the saints, *Rev.* 13. 10. that is, the saints have

have got by all ther Patience in former ſufferings, and faith in the performance of future Glory promiſed, that Kings and Rulers who have puniſhed and impriſoned the ſaints, ſhall be ſo uſed by God appearing in the Saints: *And after many days* ſaith the Scripture before, Eſay 24. *They ſhall be found wanting*, that is, for a few dayes men cannot bear with the want of Kings and Rulers; but after many days they ſhall be found wanting, and Men wil not finde the want of them ſo much: When's that? *When the Lord ſhall raign before his Ancients glorioufly*, ver. 23. the Saints ſhall not rule like Kings of the earth, but God in the Saints *ſhall be King over all the earth*, then all Kings ſhall fall down before him in them, *the Moon ſhall be confounded, and the Sunne aſhamed*, ver. 23. that is, all earthly powers of Kings and Rulers, yea heavenly powers of Churches and Ruling Elders ſhall be confounded and aſhamed *When the Lord of hoſts ſhall raign in mount Zion, and before his ancients glorioufly*; this is *Zion*, the Saints in whom God dwells glorioufly, and theſe be his Elders, as *John* calls them, before whom God will ſo appear.

Rev. 4. 10.

Therefore Chriſt though in his firſt appearance, would not judg nor make war, nor ride a horſ-back, but on an Aſs: yet in the ſecond appearance of God in fleſh, Chriſt is ſaid, *to ride upon a white Horſe* (as a conqueror in triumph) *and in righteouſneſs to judg and make warr*; *and to have on his head many crowns*, Rev. 19. 12. this muſt be meant of Chriſt in us, of God in the ſaints; who are therefore the Armies of *Heaven following him on white horſes, clothed in fine linnen, white and clean*, v. 14. What's this fine linnen, but *the righteouſneſs of ſaints*? v. 8. not the righteouſneſs of Juſtification, as men interpret, but righteouſneſs to judg men, as Chriſt before, or God in fleſh is ſaid, *In righteouſneſs to judg and make war*. Therefore 'tis in the Original δικαιώματα, *The righteous actings*; that's righteouſneſſes of the ſaints: For the ſaints when they ſhall judg and govern, or rather God in them, Men ſhall be judged or governed in righteouſneſs; yea, all manner of righteouſneſs ſhal be adminiſtred by them, civil righteouſneſs

and

ſpiritual alſo;righteouſnes that mens conſciences may not
oppreſſed; and righteouſneſs, that men in their converſe
not oppreſs; this is the righteouſneſs of ſaints, wherein
ſhall judg: ſo that kings and rulers, yea, all oppreſſors
l come under their judgment,as the Prophets plainly ex-
s,Eſay 60.10,11,14,17. *Kings ſhall miniſter unto thee,*
the ſons of them that afflicted thee ſhall come bending unto
&c.When thine Officers ſhall be peace,and thine exacters
teouſneſs, v.17. *Yea,thy people ſhall be all Righteous,they*
inherit the Land for ever, ver.21,22. *This is the new*
wherein dwels righteouſneſſe, 2 Pet. 3: Theſe things
moſt of all performed in the ſpirit, yet I wait on God to
hem accompliſhed in the letter,to See God in the Army
ints,waſting all oppreſſing powers in the land, that's the
of *Aſſyria*,or the land of *Nimrod*. *Nimrod* being the
king in the world,and he alſo was king of *Babel*,*Babylon*
e ſpirit,is the oppreſſing City, and *Nimrod* the firſt king Gen.10.9.
king of *Babel*, the firſt oppreſſor of the world, as 'twas
in a Proverb or taunt, *Even as Nimrod the mighty hun-*
before the Lord: not a hunter of beaſts,as our kings have
n,but a hunter of the beſt Men,as our kings have alſo bin,
ting the ſaints up and down all the land over, even to far
ntreys; but the land of *Aſſyria*, the whole oppreſſing
er of men ſhall be waſted by God in the ſaints at laſt, if
now at this time, God will do it in his time, not only de-
y Antichriſt within by the ſpirit and ſword of his mouth,
all worldly oppreſſors by the mouth of the ſword.There
many of theſe in this land,like the *Aſſyrian*,many oppreſ-
laws and Courts; but Clergy-men and common Lawyers
the chiefeſt oppreſſors therein; the one by their legall
es and teachings; the other by their tedious ſuits and
ks of the Law oppreſs and plague the Souls and ſtates of
n: beſide the Priſoners, and the Poor have heavy oppreſ-
,and are Chief among the oppreſſed. If God now appear
nen for their relief & Releaſe,that poor families may have
d,& the Priſoner go free: and if the Lord God ſhall now

appear in the ſaints to waſte the land of *Aſſyria* with th
ſword, and the land of *Nimrod* in the entrances thereo
That no Oppreſſor nor Oppreſſion enter in again into th
Government of this Kingdom; I ſhall praiſe God that a
Men ſhall have joy and Peace.

*The Lord raigneth, let the earth rejoyce, le
the multitude of Iſles be glad thereof.
Pſal. 97.1.*

*He ſhall not fail nor be diſcouraged, till he
have ſet up judgment in the Earth, and
the Iſles ſhall wait for his Law,* Iſaiah
42.4.

FINIS.